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ABSTRACT

A research project, originally focused on collecting stories from educators about their experiences of standing up against racism, produced so few examples that a course was designed to sensitize educators to the needs of refugee and immigrant families and to examine their own positions. The goals of the 10-day seminar were to open dialogue with white educators about their experiences in urban, multi-ethnic schools, and to connect them to refugee community representatives through discourse, panel discussions, and the dynamic use of video and print media. The seminar, in which six immigrants and four white female educators participated, was documented in a narrative style to provide a framework from which to facilitate similar courses for educators in any community. Dramatic narratives, explicit exercise descriptions, and a full reference list are provided. Five appendixes contain the course syllabus, journal samples, presenter evaluation samples, community service forms, and the pretest-posttest for participants. (Contains 49 references.) (Author/SLD)

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ED 429 145

Running Head: Hosts and Newcomers

Hosts and Newcomers:

A narrative account of a course designed to sensitize public educators to the needs and experiences of refugee and immigrant families.

Crystal E. Folkes

San Diego State University

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Abstract

"Although racism is still a central constituent of American life, we have made progress, things have changed.." (Kivel, 1996) A research project, originally focused on collecting stories from educators about their experiences of standing up against racism, produced so few examples that a course was designed to sensitize educators to the needs of refugee and immigrant families, and to examine their own positions. The goals of the ten-day seminar were to open dialogue with White educators about their experiences in urban, multi-ethnic schools, and to connect them to refugee community representatives through discourse, panel discussions, and the dynamic use of video and print media. The seminar was documented in a narrative style to provide a framework from which to facilitate similar courses for educators in any community. Dramatic narratives, explicit exercise descriptions, and a full reference list are provided. The U.S. Department of Education Office of Education Research and Improvement funded this project through a grant to the San Diego State University/San Diego Elementary School Counseling Partnership, 1995-1998.

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A: course syllabus; B: Daily journal samples;
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Hosts and Newcomers:

A narrative account of a course designed to sensitize public educators to the needs and experiences of refugee and immigrant families

Preface

This story must be prefaced with important background information. This project really started in the Fall of 1996, as part of a semester research project for the San Diego State University/Claremont Graduate University Joint Doctoral Program in Education. After reading Paul Kivel's "Uprooting Racism: How White People Can Work For Racial Justice" (1996), I was motivated to seek out discussion with other White Americans, and to document their experiences with racism. Kivel challenges all of us, whatever our color or ethnic identity, but especially White people, to begin to talk about the very real effects, the costs and the benefits, of White racism. He challenges us to "notice and celebrate all the steps that White people and people of color are taking [to end racism]." Where and how have people intervened or resisted racism? How have people become personally, actively involved in the fight against racism? In the last chapter of that book, Kivel writes:

> *"Finally, we need to celebrate our successes, no matter how small; our victories, no matter how tenuous. We need to see how far we've come as well as how far there is to go. Although racism is still a central constituent of American life, we have made progress, thing have changed.....They have changed because the human spirit is indomitable and we each share that spirit. We can only sustain our efforts by building on and celebrating the achievements of the vast numbers of people who have contributed to getting us as far as we are today."*
> *(Kivel, 1996, 226)*

Initially, I set out to collect short narratives from the academic community which described actions taken against racism. I am very interested in building a narrative legacy of White alliance with oppressed groups. If such alliances and self-examination could become strong, enduring traditions passed down to White children, with open discussions of how institutional and systemic racism oppresses all of us, I believe there would be less isolation and alienation among Whites, and perhaps, less division and oppression perpetrated by Whites. My intention was to make a small, self-published booklet out of the collected stories that could be used in high school and college classrooms, or support groups as reading material which might open and focus dialogue around issues of racism.

I assumed that the narratives I requested would mainly come from White students or teachers. My assumption was based on author Joseph Barndt's definition of racism as "the power to enforce one's prejudices. Racial prejudice becomes racism when one racial group becomes so powerful and dominant that it is able to control another group." (Barndt, 1991, 44) Therefore, stories about "standing up against racism" would come from Whites who broke out of the expected behaviors and took action for/with their allies of color. I thought I would be collecting Whites' stories to be shared with White students in an effort to encourage them to similarly stand up, thus creating a new kind of tradition in academia, and in White families.

Three years earlier, in 1993, I had undertaken a brief survey of 32 foreign students on the SDSU campus which showed that most of them had experienced verbal, and some physical, assaults related to their ethnicity on or near campus. It was disheartening to discover that our West Coast, "liberal", "democratic" campus, so well endowed by foreign currency, would be so uncomfortable for foreign students. I wondered if anybody, specifically any White students, ever stood up for

those foreign students during those assaults. I hadn't asked that question in the 1993 survey, so I decide to try ask it in another way in 1996.

I placed a month-long series of classified ads in the SDSU Daily Aztec (a central hub for all the community colleges and transfer students), the Palomar College Telescope (North County), City College News (Central City), and the Cuyamaca College News (East County), requesting that short descriptions be sent to a P. O. Box or via e-mail. The ad read:

Wanted

Your story of standing up against racism

Have you personally opposed racism? When? Where?
How did you intervene?
Anonymous or named, any length, I want your story for a graduate research project. Please submit via e-mail to: folkes@rohan.sdsu.edu, or send to: P. O. Box 3114, San Diego, CA, 92163-1114. Please state your ethnic identity, gender, age, if you've ever told this story before, permission to reprint, and place you saw the ad. Thank you.

I thought that the anonymity of the P. O. Box or e-mail would be inviting, and that students surely understood the hardships of collecting such data and would pitch in to help. After all, college students are always being queried about something. I had zero responses. I could assume only a few things: the method was flawed; there was no one willing to tell their story; or (please say it is not true!) there are no stories to tell. After two weeks of personally asking people I know, I recruited three responses from Ph.D. program classmates. One account was from a White women, and the other two were from Mexican American men. Although their stories were compelling, it was not enough material for a useful booklet. The lack of response to the ad helped to solidify my thinking about the source of racism as being a White problem, not a White vs. Color problem.

After much discussion with the facilitating professors and my classmates, I decided to change the contract to the development of a course or workshop which would examine the socio-political context of White racism. There was reportedly some support for a course, or workshop to be included within an existing course, in the Department of Counseling and School Psychology at SDSU. I conducted a literature review of books written specifically to address White racism during the spring semester of 1997. During that time, I was told by an adjunct professor that such a course would most likely not be accepted, that the terminology had to be softer, and that a separate (meaning no connection to the university), professional workshop might be the best use of the material.

I found that everywhere I went, people were repelled by the term "racism", but especially recoiled from the phrase "White racism". I suggested making a presentation in a Social Psychology course, but was told that the course had already been planned, and that racism was not an appropriate topic for classroom discussion. Discouraged by the lack of importance placed on dialogue around implicit and explicit racist practices, and by the lack of opportunity to open up such a dialogue, but still determined to use the materials and participate in some way, I charted a new course.

Introduction

In May 1997, I was asked by Dr. Sharon Grant-Henry at SDSU (now retired) to facilitate a four week section as part of the San Diego Elementary School Counseling Partnership (SDESCP) Course for Educators. This is a training series for educators who work with immigrants and refugees in the San Diego Unified School District. The Summer Series is one of three goals of a grant provided by the U.S. Department of Education to increase counseling effectiveness in elementary and middle schools. The grant was a one-time, three year award awarded to the SDSU Department of Counseling and School Psychology in 1995. The grant offered a full tuition stipend to three cohorts of eligible refugee/immigrant students for a 36-unit Master of Arts degree in School Counseling with the option of an 18-unit Pupil- Personnel Services Credential. The grant would also provide for educational in-service presentations to schools highly impacted by refugee families.

The Course sections I facilitated would focus on information that school faculty and staff needed to work more effectively and empathetically with the diversity newcomers in San Diego. For the past year, I have been the Parent-Community Liaison for SDESCP grant, and have had the pleasure of working with many refugees and service providers. The course, we assumed, would be attended by SD City Schools teachers, nurses, counselors, and administrators. The majority of those employees are White, and many have had little exposure to non-White cultures or refugees. Therefore, Dr. Grant-Henry and
I agreed that I would provide written and visual materials for the students, but focus mainly on experiential interface with refugee community members to increase awareness of, and familiarity with, San Diego's newcomer communities, and to open a dialogue around prejudice and discrimination.

The following is a narrative account, complete with syllabus, detailed exercises, evaluations, and references. I hope that this narrative will be useful to other teachers and counselors as they set out to open dialogue, hearts and minds about the institutional and personal racism that hurts us all. I wrote the material in a personal, narrative style so that a presenter interested in facilitating a similar course might be able to read through these pages as if reading through a journal. Exercises and classroom discussions are detailed, providing a template from which choices for each specific group can be made.

The long journey through the various changes this project has undergone, the discovery of literature on White racism, the creation and implementation of the course itself, and this narrative have all been a labor of love and hope, of self-discovery and commitment. I offer my thanks and prayers to everyone who helped to shape this experience.

Part One : Us with Them

Introduction

I prepared the syllabus (Appendix A) and a reading packet for the course, both constructed to introduce the students to four geographic sections of the world highly impacted by forced migration: Southeast Asia and China, Africa, Latin America, and Iraq, and one personal corner of the world: that of the American participant. The course was designed to be cognitively and emotionally informational and challenging. If middle class, mostly White, educators are to work effectively with refugee students, then they must develop a deep sense of empathy, and an awareness of how they fit into the creation and perpetuation of the social, political, spiritual, and economic circumstances surrounding themselves, their students, and all of us as an extended, global community. The first part of the course was to focus on the participant, before we began to examine others' lives as objects of research. Participants were asked to journal daily (Appendix B) about their experiences in the course, and to evaluate every speaker after each presentation (Appendix C).

In addition, three experiential reaction papers, and a "cultural plunge" or documented community service (Appendix D) were also required. A variety of tasks from sorting donated clothing to tutoring ESL, from attending a worship service of a faith different from the participants' or mentoring a refugee child, were all suggested as ways to fulfill the "plunge"/community service requirement. The agencies were happy to suggest small favors of time and energy that always make a big difference. I felt that it was very important to provide a way for educators to "break the ice" or boundaries between themselves and the newcomer communities, and equally as important to show the agencies that we intend to do more than talk about building community and creating change. Personal and global realities were

to be examined and tested in this course, and the learning was intentionally circular. The participants, speakers, and I all learned from each other, and from our collective experiences over the weeks of the course.

Meeting each other, meeting ourselves

On the first day of class I was greeted by six newcomer students who were recipients of the stipend provided by the SDESCP grant, and only four White, female educators. My plan to expose a classroom full of White educators to the realities of refugee families, racism, global politics, and social justice was wishful, idealistic thinking. I mention this "failure" here because it was an instructive mistake. Our grant team's efforts to promote the course had fallen short. After all the research and planning, it all comes down to support from school-site administrators, and the skillful use of media to really make a course work. The timing of the course (in June while some year-round schools were still in session) was poorly planned, and perhaps for some, the topic may have been too overwhelming or may have come too late after already having survived the inundation of African refugee students for the past three years. Many of the San Diego City Schools had been struggling with thousands of East African refugee students quite suddenly showing up on campuses since late in 1994. Although the importance of well-trained, informed, and aware teachers continues, the crush and emergency feeling has become somewhat commonplace, leading to fatigue, apathy, and cynicism for many in the public schools. Unfortunately, these combined factors resulted in minimal attendance, and stand as a cautionary note to other educators.

Therefore I am

Although the class size was small, the course continued. To begin, students were asked to introduce themselves by completing the simple phrase, "I am..." The students took about five minutes to vertically list on a blank sheet of paper all the adjectives and phrases they felt best completed the statement for them.

Example of the "I am..." exercise:

I am...
a woman
a student
a friend, wife, daughter,
a granddaughter, sister, niece, auntie
A Euro-American
a Christian
a good cook
a tennis player
a sensitive, emotional person
afraid of spiders
a resident of San Diego

That exercise created a lively discussion and provided the students with common ground from which to greet and welcome each other. Some students proudly posted their statements on a bulletin board in the classroom for others to enjoy. Next, the participants were asked to complete the Keirsey-Bates (1992) character and temperament assessment in order to learn more about how their way of being in the world affects their work as an educator. The participants were then asked to work in pairs and to share with on another who they are, their history, their knowledge of their family history, and what they would like to learn in this section.

Originally planned as a twenty-minute exercise, the participants carried on in-depth investigations of each others lives and intentions that lasted more than an hour. After these exercises and the resulting discussions, the participants were relaxed and comfortable with one another. This became the norm. Our learning took time, an investment of patience and sincerity. A complex discussion evolved about how important it is to know ourselves before we stand in front others to teach or beside others to counsel and guide.

The White students in the class remarked many times that they felt at a loss when discussing their culture and history. "We don't really have a culture" said one White woman. Students of color reminded them that they do indeed have a culture, one that is so pervasive in America that it appears to be invisible. It seemed to come as a surprise to those White students to feel so lost and disconnected. We dialogued about that anomie, and I encouraged them to look into their Euro-American culture, and to become more aware of how they became so distant from it.

There has been a flood of publishing about Whiteness, and an emergence of a self-conscious new academic study of Whiteness, such as the textbook-style reader "Critical White Studies" (1997, Temple University Press); a collection of essays entitled "Displacing Whiteness" (1997, Duke University Press); Laura Kipnis' anthology "White Trash" (1997); or the historical study of 19th century America by Noel Ignatiev, "How the Irish Became White". Through the rapport built on that first exercise we were able to open discussion of some of the most controversial literature in education on that first afternoon. The introductory exercise "I am" and the paired interviews helped to create a personal, historical foundation for each of the participants, to create a shared sense of history and community in the classroom, and to introduce important critical materials for further reading.

The Visualization Exercise

After a short break and a snack, that new sense of classroom community, trust and rapport was consciously exploited with a dramatic visualization exercise. If you are a facilitator that has never used guided imagery or visualization techniques, the following example is fairly self-explanatory. There are books and manuals that give facilitators advice on how best to proceed, but experience with a group of willing participants is always best. If you would like to include this type of exercise in a course, try it out on a small group of friends or family first. Practice reading the "story" out loud a few times in a strong, clear voice.

I usually start with a suggestion, such as "If anyone becomes too uncomfortable to stay in the room during this guided visualization, please take care of yourself and step outside. But, be sure to come back within fifteen minutes to process your feelings and opinions with the rest of us. We need you to be here with us again at the end of class." If co-facilitators are available, they can be pointed out and given the duty of checking on anyone who leaves the room during the exercise. The power of the imagination and can be surprising to people who seldom use it.

That morning in our class, everyone nodded in agreement. They were a savvy group, and ready to participate. I asked them to sit back in their seats, gently close their eyes, or focus on the floor in front of them. We all took a few deep breaths, noticed the sounds around us in our classroom, then the sound of our own breath within us.

I always begin such an exercise by asking the participants to clearly visualize a place that feels very safe to them: their bedroom, a meadow, a friend's kitchen. This will be the place they can go if ever they need solace, safety, and care. That safe place, I remind them, is always waiting for them, during this visualization exercise, or any other time they might feel stressed or threatened. A few more deep, controlled

breaths and I could see their bodies looked as relaxed as possible, draped across the ice cream-style school desks. They where gently breathing. Most of them had their eyes closed. Then I took a long breath and started the 15 minute visualization. [The following exercise was written to be read aloud, at a slow, natural pace. Italicized questions are to be asked in a direct tone of voice, as a way of guiding the listeners awareness around certain topics. The names and places should be adjusted to match the city with which listeners most familiar.]

Fleeing Home!

by Crystal Folkes

"Imagine your morning today, like so many other days.... the morning routine, the kids, breakfast, preparing for your day...This morning, like most mornings lately, was a little stressed. You haven't been sleeping well. Lots of people haven't. The news has been full of curious tension over a White supremacist militia build up in the county. They have held some demonstrations that were not particularly well-attended, but were almost violent against the few protesters that tried to stop them or bring them into dialogue. A group of student activists recently uncovered a large arsenal of weapons and ammunition belonging to the group. Surprisingly, the group did not back down, but held their property in siege. It seems that it is not a handful of crazy, back country Klansmen that can be easily scared away. This group seems well-organized, and worse, well-supported by a number of wealthy local citizens. Everywhere you go, you hear talk of it. Everyone has been glued to CNN. This local activity is getting national, even international, coverage. You've had a few opinionated arguments with co-workers and friends, people you thought you knew. *Imagine who you might be at odds with, and why.*

You are tired of it all, and wish the police or the national guard or somebody would stop it already. You feel so irritable that you didn't eat any breakfast, then realizing you've been watching TV far too long, you rushed out of the house or

apartment, almost late for work. *If you have children, imagine what you would say to them if they asked about what's going on. If you teach or counsel, what would you say on campus?* At lunch, the break room is full of gossip, and arguments, and TV news. You pick at your sandwich, tossing the chips and half a bottle of water into your bag. The local news is reporting that the Mayor received a bomb threat this morning, and that City Hall has been sealed until the bomb squad completes their investigation. In three other parts of the city, fires have been reported. Strangely enough, as you sit watching the images go by, you realize nothing has been reported about the militia group. No connection being made to the bomb threats or the fires. Maybe it's over? The anchor people are going on and on about a fund-raiser, and the sports guy looks excited about the latest scores. Life just might be back to normal. Two hours later, you realize how wrong you were. Life has suddenly careened far from normal.

At 2:10 p.m. the sirens sounded, and the announcements were made on the Emergency Broadcast System. "Ladies and gentlemen, you are being asked to evacuate the area as quickly and as orderly as possible. Emergency Assistance vehicles will be available at major intersections." Dazed, you leave work and run to your car, trying to head towards home and loved ones. The horizon is filled with smoke. People are out on the streets, running after children, gathering together on the corners, talking loudly. You stop a man and ask him what's happened. He tells you that the militia group has taken over City Hall, and surrounded the downtown area. Then, the police surrounded them. Twenty city blocks have been cordoned off and are now under siege. The group is demanding that the border to Mexico become militarized, all non-White persons be removed from the area and processed by the local government for citizenship and appropriate work duty. Militia sympathizers, and there are surprisingly many all of a sudden, have taken it upon themselves to take over other areas of the city. They have started looting and fires, set up command posts in local TV stations and schools. Obviously the take over was more organized than anyone

knew, or let on. They must have had a lot of support. *How do you react?*

Traffic is at a standstill. A small group of homemade soldiers are rousting people of color out of their cars and off public transportation. Two of the men have automatic weapons. *How do feel?* You quickly put anything you think might be of use into your bag and leave your vehicle. *What did you take?* With traffic completely blocked, and chaos obviously breaking out, you think of nothing else but home and loved ones. *How long will it take you to walk from an area near your workplace to home? Do you know the way without the help of main roads or freeways?* As you head toward home, you are amazed at the amount of disorder and confusion. The ludicrousness of the militia demands start to sink into panic as you see the quick destruction of homes, businesses, schools, and city property. *How can this be happening in your city? In America?* On every corner, there are both concerned citizens, and those who would take advantage of the situation. There are observers and participants. There are neighbors shouting at each other, children crying, and too many hateful things being. The massive, explosive effect of the takeover is simply unbelievable. Now, you have been walking for over an hour, but are still nowhere near home. You'd never realized how far it was. It's only twenty minutes by car. Twice as you've been walking, those homemade soldier-types have pulled up beside you, weapons in plain sight, stared you down, harassed you, then became side-tracked by all the activity, and drove away. *Are you a person of color? What are you afraid of at this point? If White, how do feel about your ethnicity now?* You have not seen a police officer or patrol car since you left work. Your panic deepens. At a major intersection, you see an National Guard truck loading people. Two city buses are full, with people hanging out the open doors. Swept up in the crowd you get pushed onto the truck which, you hear from a bull horn, is heading east out of the county! No! Your home is west of here! You have to get home! You try and try to exit the truck, but you are pushed and pulled, and the truck drives off. *What are you thinking? How do you feel?* A mile or two down the road, the direction you just came

from, an explosion sends the truck reeling off the road, onto the sidewalk, and into a storefront. Only a little bruised, you jump from the truck, stepping on the hands and legs of others in front of you. People are screaming, and you hear gunshots that sound only about two blocks away. With your head spinning, you see local police for the first time. They have blocked the road and are turning people back, herding them out of the area like cattle. Exhausted and confused, you sit down on the curb, and choke back tears, while dozens of people run past you. Your mouth is dry, but your body is soaked with sweat. You gulp down the last of your water, and toss the bottle aside.

Sniper fire soon sends you running. At a rise in the road, you see a sight that stops your heart. Hundreds of people, maybe thousands, are flowing along the roads like water headed east. You stop at a pay phone, but find it dead. You have to decide what to do: follow the flow, or find a way back home? If you have a child or children, be advised at this point that schools were evacuated first, and your child/children are now on their way to an International Red Cross center set up in Calexico. If you are a homeowner, or an apartment dweller, be advised that your neighborhood has seen heavy vandalism and arson has been reported. You are told that "not much is left over there." If you stay where you are, standing in the middle of the street, you will most likely be run over, or hit by sniper fire.

You run. You run and run as far as you can, and then you walk, and you keep on walking. By sundown, you fall to side of the road with many others, hungry and terribly thirsty, afraid, angry, with aching feet and back and heart. Everyone is talking, trying to figure it all out. Somehow, you fall into a fatigues, fitful sleep there, propped up against your bag. And as morning comes, the sight is ugly. People are already moving on. Some are hurt. Elderly and small children wait at the side of the road, thirsty and afraid. Groups of men gather and try to plan, angrily strategizing what to do next. A radio plays the morning news, and reports massive loss of property, 25 people dead, and many others have been reported missing. The standoff continues downtown. The

International Red Cross reports more than 70,000 San Diegans, mostly school children unattended by their parents, had already arrived in Calexico. One school bus carrying more than 35 middle school students was detained more than three hours by a militia group demanding to record the names, ethnicities, and citizenship of all the children aboard. Seventeen of the children were removed from the bus by the militia members. The bus driver was told to carry on, and safely reported to the International Red Cross Center an hour after the encounter.

Most of the second day you walk beside strangers. There is little water or food. You hear that the Governor is meeting at an undisclosed location with the President and military commanders. *Do you have faith in them?* For a few hours you carry someone's little girl on you shoulders, and in your arms. She was separated from her mother in the crowd. She said nothing, but reached for you, so you picked her up almost on reflex. She is heavy and dirty. When she falls asleep, you leave her with a woman on the side of the road. At night you try to sleep, or listen for any news. You are sunburned and nauseous, and more distressed than you ever knew was imaginable. The anxiety and helplessness rip at you.

The third day you walk silently and pray for it to end. You pray for the nightmare to be over so that you can wake up in your own bed, safe and ready for breakfast. Your tears stopped yesterday. Now you walk silently, tired, bent, and worried. The hours are a blur of faces and confusion. The sounds of fear and pain are everywhere. *What or who goes through your mind?*

On the fourth day, you wake in the cold, dewy grass just before dawn to the sound of heavy vehicles approaching. Some people start to panic and try to hide. Luckily, it is the US Army, come to assist in transport. You ask a Sergeant if you can be taken to another, nearby city where you have family. You want to find out about what's happened in San Diego. He answers you curtly, "We have orders to take as many as we can straight to Calexico", and tells you to board or move aside. You board with dozens of others. The transport trucks lumber slowly up the Tecate

Divide at an elevation of 4,400 feet, then down the mountainside, and eventually into Calexico.

The trucks delivered everyone to a holding area where each person was identified, interviewed, and given something to eat. The process took two days. If you are a spouse or parent, you are reunited with some of your family member(s) on the second day. Others are unable to their families, and are asked to wait. More and more people crowded the camp as new loads were trucked in. A rest room facility was set up on the outer perimeter. The lines of people and the smell are terrible. Even with so many people around, you feel extremely vulnerable out there in the open field. You have nothing to do but wait. Each day, a bread roll and juice are handed out at 6:00 a.m., plastic wrapped sandwiches and apples at noon, hardy candy at 2:00 p.m., and dinner is served in mess hall style at 6:00 p.m. There is never enough water. Empty plastic bottles litter the ground everywhere. It seems very well organized, but you are always hungry for something else to eat. Your pants are hanging on you. You've lost weight, and a little hope, in the two weeks since you fled. After the first few days in the camp you got to know a few people, and now think of them as "your group". You all came in together on the same transport, waited together, huddled together, and cried together when the trauma counselors came to talk with you. Your spouse or children may have such a "family group" too. *How does this affect you?* Every person in the camp is being called for interrogation by officials. You are all considered witnesses to the crime. The interrogation is intimidating. When officials lead a few "suspects" away into separate tents, everyone stares at the ground. No one discusses their interrogation. Nights are long, and days are even longer. *How is your state of mind?*

After more than two months in the camp, you are siting with your group when your family's name and number are called over the camp loud speaker. It's your turn for an exit interview. You report to the processing tent, and are greeted by a tired volunteer who hands you a stack of forms to fill out. On the forms, you must state a family member in a state other than

California who will repay your transport and lodging costs if you are not able, and who will give you lodging for the next 90 days. Nobody will be allowed to return to California for at least 90 days. Bewildered, you write the name of an elderly aunt in Minnesota you have not spoken to in many years. *How do feel about this decision?* You are told that the travel voucher will be ready in two days, and to meet the bus at Departure Gate B. *What would you do now?*

The bus trip takes three days, and you, and your family, arrive at your aunt's with nothing but your dirty clothes and questions. *What is the first thing you want to do?* You are now a Californian refugee. You make calls and find that your home was looted and partially burned. Your insurance pays nothing because of the nature of the catastrophe. Your car was impounded and you are responsible for daily storage charges. The President has declared San Diego County a disaster area, and you may be eligible for some federal funds. Luckily, you and your family are safe and reunited. *What will you do now? How will you reconcile this new reality with the reality you lived before? What are your strengths? your weaknesses?*

Take a slow deep breath and begin to notice the sounds of the room around you. Begin to feel your body against the chair, and your feet on the floor. Take a few minutes, with your eyes closed or still focused in front of you, to notice any physical sensations, and your emotional responses. Slowly roll your shoulders, stretch out your arms and hands, and come completely back to this room. When you are ready, open your eyes or look to the front of the room. copyright C.Folkes 1997

Discussion of the guided visualization exercise

The open discussion that followed the visualization was quite mixed. The White students said it was "scary", "emotional", and one student said she kept reminding herself "it isn't really true!" (Unfortunately, that student did not return to class again after that day.) The refugee students smiled wryly, and told me I was much too easy on them. One student, an Ethiopian immigrant, remarked, "You were so gentle with us. You gave us a ride. The camp was well stocked. It only took a few weeks, not years like it does for most refugees. On top of that, none of our family members were killed! You are too kind!" Another refugee student spoke from experience when he commented that "the story was too humane", that in "real chaos" people don't act like themselves, they step on old people, kill each other over rations, and do whatever they have to protect their children and stay alive. The story not tell of the rapes and abuse of power experienced by at least 80% of the world's refugees. It's true, I thought it was awfully tame, too, but I was nervous about making it too graphic, thus squelching the exchange of follow-up discussion, and running participants out of class.

The goals of the visualization were to 1) to offer the participants the opportunity to spend a few minutes, with their loved ones, their property, health, careers, and their perception of reality on the line in order to develop a deeper sense of empathy and understanding for the thousands of families who live each day with memories of a much more vicious terror; and 2) to make it very clear that such a tragedy could indeed happen in this country, as it has in so many other countries, if racial scapegoating, social and economic alienation, and the open distribution of weapons continues unchecked.

Californians are not strangers to anti-immigrant sentiments, hate crimes committed by individuals and cult groups, or institutional racism. These events are

a reality in all socio-economic levels of our society; just as weapons are readily available. America has historically been the land of refuge for those persecuted elsewhere. Where will we turn if our land implodes with hate and discrimination?

Conclusion

Part One introduced the participants to the idea of examining where they stand in the world, who they are, what they stand for, and how their position effects others. It was an exercise in opening rigid boundaries, and softening the perception of "us" and "them". Different kinds of exercises could certainly be used, and it should be up to the facilitator(s) and participants to choose and design what they think will work best. For this class, the supportive classroom environment, the level of energy, and the excitement to meet the community speakers told me that a solid foundation had been laid, and it was time to move on to the next section.

Part Two: Southeast Asia and China

Introduction

The communities of every city are rich with knowledgeable people who too often go unrecognized in the chaos and uncertainty of sudden demographic changes. The strength of the SDESCP grant has been the ability to tap into valuable resources within the community, be they in the realm of education, social service, organizing, psychotherapy, or administration. Our five partners represent a cross-section of the refugee and immigrant communities in San Diego. We have been blessed with members who bring us wisdom, experience, heart, and energy to cope with and learn from this time of rapid change and development in our city.

It is important to mention here that the SDESCP is proud to include as a partner the Union of Pan Asian Communities (UPAC). Speakers from UPAC were invited to join us for the Course, but were unable to attend due to scheduling problems. Certainly, the terrific success that the Union of Pan Asian Communities in San Diego has had in regard to adjustment and acculturation, mental and physical health, and education of the host community must not go unrecognized. UPAC built a solid agency out of the disparate and often resentful ethnicities thrown together in this city over the course of the past twenty-five years. Those communities were the first recognized wave of refugees in San Diego, and paved the way for those who followed. It is unfortunate that our 1997 participants were not able to personally hear from UPAC representatives, but were only able to read about their success through written articles. Instead, we enjoyed the company of two other educators who work with Eastern philosophy and traditional Chinese medicine, and who helped increase our knowledge of ourselves and deepen our connection with the Pan Asian community.

Ms. Lynn Frances

Educator and Counselor

Our first community speaker, Ms. Lynn Francis, has been a public educator for over fifteen years. Lynn, who is a White American, teaches English as a Second Language at the Mid City Adult Education Center, and was at that time a second year student in the Marriage, Family, Child Counseling program. She brought with her a sensitivity to cultural learning styles, and an openness to explore her own relationship to the profession. In recent years, she has been very active in tutoring Cambodian and Lao refugee and immigrant women at their local temple. Through her experiences there, she has learned to incorporate Eastern philosophy, especially Buddhist tenets, into her teaching of non-Western students. She has found that this softer, more student-focused approach works very well with refugee students. The approach has also caused her to become introspective in regards to her own intentions and goals, and to question the agenda of many textbooks and widely-used teaching publications. Lynn offered us a very thoughtfully chosen packet of readings and reference materials, as well as an open invitation to contact her for further discussion, and to observe of her adult ESL classroom or women's tutoring group at the temple.

Amnesty International reports that in 1996-97 in Cambodia:

Two prisoners of conscience were imprisoned and subsequently pardoned; a third was released without charge. At least nine people were sentenced to prison terms following unfair trails. Dozens of people, including at least five political prisoners were tortured and

ill-treated in police custody. At least four people died as a result of torture. At least 27 people, including six children, were extra judiciously executed. Twenty-two people were arrested and deported to a neighboring country where they were at risk of human rights violations. An opposition group committed grave human rights abuses, including deliberate and arbitrary killings of civilians." (AI, 1997, 105-106) *

Amnesty International reports that in 1996-97 in Laos

Three prisoners of conscience continued to be held in "Re-education" Camp 7. Three political prisoners continued to serve sentences of life imprisonment imposed in 1992 after an unfair trail. Censorship of the news media, restrictions on freedom of expression and lack of official information continued to make it difficult to obtain information about human rights violations. (AI, 1997, 212)*

Amnesty International reports that in 1996-97 in Thailand:

Six suspected drug traffickers were reportedly extra judicially executed by police. One execution was carried out, the first in nine years. Ten death sentences were believed to have been imposed and some 100 people were believed to remain under sentence of death at the end of the [1996] year. Ten thousand Mon refugees living in Thai camps were forcibly repatriated to Mayanmar. Burmese asylum-seekers continued to be arrested for "illegal immigration" and detained in harsh conditions.

(AI, 1997, 308) * Note: The AI quotes reported in this manner throughout the narrative are in summary only. Please consult the full 1997 text for important details and complete information.

Master Fu Wei Zhong

Eumei Qigong Seminar

Master Fu, a representative of the twelfth generation of Eumei Masters in China, visited us for a three-day course on the principals of Qigong. He instructed our group on meditation, breathing exercises, health diagnosis through the reading of auras, and energy-enhancing and emotion-releasing movement. It was an enriching experience that stretched the boundaries of our everyday perceptions, and challenged our daily routines and habits.

For many participants it was the first time they had ever tried to meditate. Master Fu led us through a short five-minute meditation that was obviously difficult for many people. After one minute, bodies were squirming, eyes twitching open, deep sighs being expelled. Master Fu warned us in a serious voice not to meditate for more than four hours at one time, and we all laughed at the thought. Master Fu shook his head, "Ah, Americans!" Before the end of the course, we had steadily added more than 45 minutes to our group meditation time, and many of us were also adding meditation to our morning and evening routines at home.

Overview of Qigong

"Qi" (pronounced *chee*) is a Chinese word meaning "breath", "air" and "energy". "Gong" (pronounced *gung*) is a term that refers to any skill or talent that takes a lot of time, discipline, and self-control to perform. So, Qigong could be interpreted as meaning "the practice of breath and energy control". Qigong is an ancient art that has been practiced in China as long as anyone can remember. It is believed that is was first practiced as a healing dance. Traditional Chinese medicine practitioners believe that illness comes from the improper flow of qi. A jade tablet

from the sixth century BCE states, "Whoever follows this method will live a long life. Whoever goes against it will die prematurely." (Reid, 1996)

The practice of Qigong looks very easy. It is a series of gently flowing exercises based on the fighting postures of certain animals. It is believed that through the proper regulation of the breath, and the gentle inducement of energy to all parts of our bodies, we can obtain optimum health and long life. In practice, though, it is not so simple. Unaccustomed to the subtle arts, Americans can find Qigong, with the deep breathing, slow movements, and focus on the unseen, hard to grasp. A quote from Paracelsus, one of our Western medical masters, resonates exactly with traditional Chinese medicine states, "The human body is a vapor materialized by sunshine mixed with the life of the stars." (Reid, 1996) Unfortunately, the pharmaceutical and surgical industries have all but erased the natural connections between health and energy, and set a standard for health management that is all too often out of our individual control.

Qigong for the helping professions

Qigong and meditation are ways that we can "seal in the life force" and achieve healthier, happier relationships with ourselves, others around us, and the Earth. It is one way that educators can heal themselves, renew their energies, and model healthier, more introspective lifestyles for their students. Meditation and simple Qigong principles can easily be taught to students to enable them to relax during the school day, combat stress, and reduce conflicts. Meditation, or prayer, is an integral part of every religious practice, and can be used to open discussion of similarities cross-culturally, thus building alliances and kinship among diverse student groups.

The primary reason to practice Qigong is to cultivate energy for health and longevity, and increase your energy reserves. This cultivation of energy benefits the three levels of human functioning: body, breath, and mind. The gentle movements

of Qigong benefit the physical body by stimulating the joints and muscles, massaging the internal organs and glands, and regulating the endocrine and nervous systems. Qigong benefits the mind by redirecting the energy normally absorbed in "senseless mental chatter" to other areas of the system. When we are able to regulate our movements and quiet our minds, we are better able to breathe deeply, sending much needed oxygen to our vital organs.

The stressful environment of the public school classroom, or any other urban setting, creates a state of constant tension and excitement that takes its toll on our endocrine, nervous, muscular-skeletal, and psychological systems. It doesn't take long to completely drain these systems of energy and vitality. By practicing Qigong, a healing, relaxing connection to the earth and all living beings, we are able to shift our energy inward and rebuild ourselves. Energy is literally drawn into the body's meridians to re-balance, protect, regulate, and restore; to reestablish emotional equilibrium, stimulate the immune system, and maintain a healthy pH balance throughout the body. (Reid, 1996)

The benefits of practicing, or just learning about, Qigong are numerous. Some of the students in the Course chose not actively participate in the Qigong course, but instead observe from the sidelines and record their reactions and ideas in their journals. Once during a meditation session I noticed that even those reluctant to join at first, were sitting comfortably with their eyes closed and concentrating on breathing deeply. Overall, the Qigong seminar was a huge success. Many educators were able for the first time to ground their academic goals in spiritual soil, and to share the powerful experience of assimilating new knowledge and skill with other educators.

Conclusion

The invited speakers during this course were only a representation of the many, many teachers and facilitators that nurture and protect our families, neighborhoods, schools, and businesses everyday. If Part One opened our minds to a less polarized view of ourselves in relation to others, then Part Two sought to open our hearts to a healing reconnection with Pure Energy, and the possibilities of using ancient knowledge to teach and learn more effectively. Educators must be cautious, and use their energy wisely. They must stand as models of self-care, discipline, and balance in their communities. Lastly, educators must stand in support of one another, offering strength, wisdom, companionship, and an exchange of resources, just as any healthy community must. If it an accepted truth that "it takes a village to raise a child", then so too does it take a whole village to heal a fallen member, and the flow of healing starts with one caring person.

Part Three: Africa

Introduction

Our next group of presenters brought us information about the major African communities in San Diego, which are Somalian, Ethiopian, and Sudanese, although members from other nations also reside in our county. It is estimated that 20,000 Africans live in San Diego county today. That is a surprising fact to most San Diegans, even those who feel they are in touch with the inner city areas. As with most newly immigrated populations, newcomer Africans tend to congregate with other newcomer Africans who speak their language, live their customs, and understand their special set of needs as refugees. Even schools within the same general geographic area may not experience the same influx of newcomers as other schools because of families living closely together in only one or two neighborhoods. In San Diego, entire apartment complexes on one or two streets have become populated by so many Somalians that they are known as "Little Mogadishu", for example. Community service and meeting halls such as churches, often the sponsors for refugees, have also changed recently. For example, the Shield of Faith Lutheran Church, once a congregation of only 60, now has grown with the addition of more than 400 Dinka Sudanese. College Ave. Presbyterian Church has become largely a Nuer Sudanese congregation. Clustering of communities in this way places an uneven distribution on schools and services, and tends to make those communities more invisible to neighboring communities.

Mr. Walter Lam

Director of the Alliance for African Assistance

Our first speaker on the topic of Africans and the refugee crisis was Walter Lam, the Director of the Alliance for African Assistance, a refugee relocation, education, and job placement agency in the North Park area of San Diego. Walter was himself a Ugandan refugee six years ago, and used his education, determination, and desire to smooth the difficult transition to American life to create the agency. He was the one caring person that created a chain of healing. Dozens of African refugees have stopped me over the past year to tell me that when they first came to San Diego, no one cared, no one offered assistance, no one even stopped to say "hello" or "welcome". "No one except Mr. Walter" they tell me again and again. He started the agency as a clothing and food collection center in a small garage, and has now grown to house at least ten relocation counselors and job developers, as well as an English as a Second Language for job readiness program, and connections to other services such counseling, parent education, and legal representation for asylum cases. First, Walter shared with us a segment of a well-done documentary video produced by the International Red Cross and narrated by actress Kate Capshaw. After a discussion of the video, the participants were on the edge of their seats, their eyes filled with tears, as Walter told us how he has been a refugee twice in his lifetime. He shared with us not only his touching success in San Diego, but his own tragic story of persecution, loss, and flight to safety. Walter has a tremendous ability to remain gracious and focused even in the midst of great emotional turmoil, and used his own gripping tale of escape from certain death to connect us back to the thousands of people in the world today who are still today waiting for refuge, still praying for peace in their homelands, and who ask us as educated, privileged Westerners for help.

Amnesty International reports that in 1996-97 in Uganda:

At least 17 prisoners of conscience were briefly held. Hundreds of people were detained without charge or trail and thousands were detained for several hours. Police, soldiers, and a government militia were responsible for widespread torture and ill-treatment, in at least three cases resulting in death. Prison conditions amounted to cruel, inhuman and degrading treatment, and resulted in at least three deaths. Courts continued to impose sentences of caning. Police and soldiers carried out extra judicial executions. At least 996 prisoners were under sentence of death at the end of the [1996] year, including at least 30 sentenced during the year, and three men were executed. Armed opposition groups responsible for gross human rights abuses, including hundreds of deliberate and arbitrary killings and rape.

(AI, 1997, 319) *Note: summary only. Please see full text for important details.

Ms. Alemi Daba, Resettlement Counselor

and

Ms. Joyce Abe, Sudanese Community Member

With the stage set by Walter's presentation, we continued with our next pair of community members, Alemi Daba and Joyce Abe. Alemi is an Ethiopian, and works as a relocation counselor for the Alliance for African Assistance. Joyce is a Sudanese refugee who is very active in her community, and has been named the President of an organization known as the Sudanese Women's Association. Such an organization is amazing if you consider that there are over 150 tribes in Sudan, each speaking a distinct language and living a distinct culture. The Sudanese women in San Diego have struggled to overcome their tribal differences, languages barriers, and overwhelming acculturation problems to form a group that tries to

represent them all. Alemi and Joyce brought us stories of refugee women, their flight, their heartbreak, their dreams of self-sufficiency, and the very real barriers they face on a daily basis. Speaking on behalf of refugee women from many backgrounds, they described the changes in the everyday lifestyle for most rural, agrarian women who suddenly find themselves in urban poverty with few resources, limited or no English language skills, and no marketable job skills. Joyce related to us that a group of Sudanese mothers were trying to build three micro-business enterprises: Sudanese childcare which would help preserve the culture and languages of the children; an African hair and beauty salon; and a tie dye/batik business to rival the Indonesian handwork regularly purchased by many San Diego clothing businesses. The stories Joyce and Alemi related to us in an open discussion format had the participants freely offering their suggestions and help. Although suggestions are easy to offer when we are emotionally aroused, the reality of the overwhelming task of building self-sufficiency can very quickly diminish the energy first generated by surprise and indignation. Alemi and Joyce presented both the harsh reality and the hopefulness of so many refugee mothers with compassion and honesty, leaving us with no solid answers, but an open door should we have anything to offer.

Amnesty International reports that in 1996-97 in Ethiopia:

Hundreds of critics and opponents of the government were arrested, including prisoners of conscience. Some were brought to trial and sentenced to prison terms, but most political trials had not been completed by the end of the [1996] year. Most political prisoners were detained without charge or trial. The trial continued of 46 former government officials charged with genocide and crimes against humanity, but some 1,800 other former officials remained in detention without charge or trial. There were further reports of torture of government opponents and "disappearances" and extra judicial executions by security forces, particularly in areas of armed conflict. At least 13 death sentences were imposed, but there were no reports of [those] executions. (AI, 1997, 149) * Note: summary only. Please see full text for important details.

Amnesty International reports that in 1996-97 in Sudan:

Hundreds of suspected government opponents, including prisoners of conscience, were detained without charge or trial for periods ranging from a few days to several months. Over 70 political prisoners were charged with waging war against the state; 31 were tried

in camera at an unfair military trial. Torture was widespread. Courts imposed the judicial punishments of flogging and amputation. Scores of children were abducted by paramilitary forces; the fates of hundreds of children abducted in previous years remained unknown. Hundreds of people were extra judicially executed and indiscriminately killed in war zones. At least 18 men were sentenced to death; two men who "disappeared" in 1992 were reportedly executed. Armed opposition groups committed human rights abuses, including the holding of prisoners of conscience and deliberate and arbitrary killings. (AI, 1997, 293)

* Note: summary only. Please see full text for important details.

Mr. Ahmed Mire,

Director of the Somali Youth and Education Center

Our last set of speakers from the African refugee communities began with Ahmed Mire, creator and Director of the Somali Youth and Education Center. The Somali Youth and Education Center is a multi-use facility offering after-school tutoring for children, and many evening courses for Somali adults. Adult education focuses mainly on English and preparation for U.S. citizenship testing. Ahmed started the Somali Youth and Education Center with half a year's pay from his own pocket, and has kept it running through meager donations, parental support, and sheer guts for over a year now. He serves more than 65 students daily from 2:30 - 6:00 p.m. Teachers at the Middle School where Ahmed works during the morning report that students' grades have skyrocketed, and they are referring other students to the center. Ahmed has become an indispensable asset in the education community. Many students of every ethnicity report to the Center now, and find the doors open to them, too. "I can't turn them away!" Ahmed says, "If they are looking for an education, for help to make it, I tell them to come in and open their books." Ahmed was an international student in Texas when civil war began to rip his country apart. He was able to bring some family members to San Diego when he moved here, and remembered for us the difficult time he had being one of the only Somali-English bi-linguals who was able to drive, and knew how to operate modern kitchen appliances! From his experiences with his family members and other Somalis as they arrived in the area, he began working with San Diego City Schools as an Instructional Aide. He quickly noticed how many students needed after-school tutoring to catch up with their American counterparts. Many students are

able to keep up in math and science, but without first-language support, they quickly fall behind in English, History, and Social Science. Other students and their parents have never had formal schooling, and need help to learn the American educational system. And still other students, having missed so much during the transition from home to refugee camp to relocation, are nearly too old to be accepted into a high school, but too young to enroll in adult school or community college (min. 18 years old or high school diploma). Ahmed provides our San Diego community and our grant staff, Master's degree interns, and other educators with an insightful, honest critique of the options available to refugee students, and the often painful restraints of bureaucracy. He too left us with an open door after school, and a roomful of eager minds awaiting our talents.

Amnesty International reports that in 1996-97 in Somalia:

Unarmed civilians, including women and children, were among the victims of human rights abuses carried out warring militias of clan-based factions. Hundreds of deliberate and arbitrary killings, scores of politically motivated detentions, hostage-taking, torture, including rape, and ill-treatment were reported. Prisoners of conscience were detained. Islamic courts imposed several sentences of amputation and flogging. Several people were executed after being condemned to death by Islamic and other courts. (AI, 1997, 283)

* Note: Summary only. Please see full text for important details.

Pastor George Gunter, Shield of Faith Lutheran Church

and

Mr. John Winn, Sudanese Community Member

Pastor George Gunter is an unassuming African American man, a Lutheran called to serve God in the community of Mid City San Diego. His church, the Shield of Faith Lutheran church, was a small congregation of mixed ethnicities and poor attendance at Sunday worship. As Sudanese refugees, Christians from the south, began to arrive in San Diego from Sudan, Africa's largest country split in two by Islam and Christianity, Pastor Gunter's church began to thrive. His congregation has been through many changes, and so has he, and he is filled with antidotes that keep that an audience rolling. The shield of Faith is now a Sudanese shield, a safe place to worship and sing, to study after school, to come for English lessons and meetings and information. Pastor Gunter has become a member of the City Council and Mid City For Youth, and makes sure the voices of his flock are heard.

That day Pastor brought with him a man he refers to as his unofficial Assistant Pastor, John Winn. John is a tall, thin Sudanese who proudly wears a Christian cross and just as proudly tells you how frustrating and confusing it has been to have to leave his home, his cows and his country because of the killing. He and his wife have a new American baby girl, both a blessing and a disappointment, although he knows it's not her fault. You see, John and his wife must come to terms with the fact that when their baby girl grows up and marries, John will not receive any cows for her in trade, and "everyone knows" it is the number of cows a man owns that makes him a real man. After all, he laughs, showing the gap in front where his own father pulled out his teeth as a rite of passage, he paid twenty-five cows for his wife, a very good trade for a woman like her, and now he will never be able to replenish his herd. The participants in the Series sat stunned until someone finally laughed, and John laughed, too. "America

is great!" John said as he laughed, "But God help me, I don't know if I will ever get used to it!" John stood and sang a Christian hymn in his native language for us, a cappella, accompanied only by a homemade instrument: piece of tin folded around broken glass. It was truly a beautiful noise unto the Lord. Then, he simply sat down and looked at us.

At that moment, a student began passing a bowl of fresh fruit around the discussion circle. I always kept a table full of food in the classroom. A bowl of fruit, some bread or cookies, and something to drink. It seemed to make everyone more comfortable, including the speakers, many of whom had never visited the university campus before or spoken in front of a group about their experiences. Across all cultures, food is the signal of comfort and invitation, so I always had something tasty and colorful to offer. John pointed at a fresh, ripe strawberry. "You eat that?" he asked the woman sitting next to him very quietly. She whispered, "Oh yes! It is very delicious! It's called a "strawberry". Try it. Just put the whole thing in your mouth!" The whole circle sat silently. Nothing gets a group's attention faster than a whisper.

John did not seem to notice. He was holding the strawberry in the palm of his long, thin hand, observing it as if it were the rarest pearl. There was not a sound in the room as we watched him watch that berry. An everyday object, an ordinary piece of food, something we might throw out at the end of the day transformed in John's rosy palm into a unique discovery, an object d'art.

Mr. John Winn, a father of four in his late thirties, slowly put the strange, seeded American fruit into his mouth. Everyone leaned forward, eyes wide, and swallowed with him. Suddenly a smile broke out on his face and he proclaimed, "Yes! It <u>is</u> very good!" Everyone laughed, shaking their heads in agreement. Then everyone swallowed hard and pressed their lips together with emotion. We exchanged powerful, indelible glances. I gave John the basket of strawberries to take

home with him. That evening, every student's journal entry reflected the awesome moment John Winn ate his first strawberry.

Conclusion

That day we learned about the power of music, the depths of conviction, and the struggle of fathers with daughters. That week we learned about being far from home, the object of discussion and observation, about trauma, and about gentleness, courage, strength, and wonder. We were witness to, and participants in, a new rite of passage. We learned a little about only one Ugandan man, one Ethiopian woman, one Sudanese woman, one Somalian man, and one Sudanese man. And we learned a little more about ourselves.

Our invited speakers and our African students helped us to broaden our knowledge of the African refugee population in San Diego, to appreciate the effects of such rapid changes, and to familiarized with the needs and concerns of African newcomer families. The SDESCP grant staff has mainly focused on refugees from East Africa, the newest group of refugees to San Diego, although the political and human connection to all other refugee groups (indeed to all of us), has never been neglected. In the Course we focused on Africa first, then moved the focus closer to home.

Part Four: Latin America

Introduction

In California today, there is a tremendous over-emphasis on the negative effects of Latino, especially Mexican, newcomers. Although the border to Baja California, Mexico is just seventeen miles from downtown San Diego, most White San Diegans feel little kinship with their southern neighbors. Few Americans, especially White Americans, have a conception of the abuses that Latinos suffer at the hands of their own governments, and ours. Latino migration north and south across U.S., Mexican, Central and South American borders mirrors in many ways the ebb and flood of African migration. Loss of property, imprisonment, and torture are commonplace for many Latin Americans who disagree with the government's policies and practices. A Southern Californian educator should be aware of the possibility that Latino students and their families may have undergone trauma, imprisonment, and torture. Even for American Latinos, who are incarcerated at three times the rate of American Whites, the long-lasting effects of imprisonment and physical abuse are important for educators to keep in mind as they work in our public schools.

La Raza Unida

That sublime experience with John Winn and his first strawberry took place on a Thursday. The next time we met it was a Tuesday, and the group was ready for more. The daily journals and speaker evaluations came in and everybody wrote about John Winn. On that Tuesday we began the morning with a 20-minute video segment from a PBS documentary on Chicano history in the United States. The documentary focuses on specific slices of time, for example the "Bracero Period", the Chavez UFW period, or the Chicano student walk outs. The video clearly shows the contributions and abuses of the Chicano people in the Southwest, and sets the

stage for understanding the bitterness and ingrained fear that Whites might refer to as paranoia. Following that introduction, we viewed a made-for-TV movie called "The Riot". It was originally a Showtime special that presented the day of the Rodney King vs. The LA Police Department trail verdict from three different ethnic perspectives. That day is marked upon the hearts and minds of every Californian for one reason or another. In our course we specifically focused on the Chicano vignette which shows a young Chicano teenager meeting his girlfriend just as the verdict is read. They are swept up in the looting and violence that follow, and we are there on at the shoulders as they make split second decisions that will change their lives and the face of history forever. It is a powerful twenty minutes of film, especially if one has been involved in Californian politics and lifestyle in any way. When the videos finished, we tried to begin a discussion, but the participants were unable to gather their thoughts and feelings, and somberly asked for a break.

Amnesty International reports that in 1996-97 in California, USA:

* "Cases of deaths in custody, police shootings in disputed circumstances, and police ill-treatment continued to be reported...[such as] Hong IL Kim, a Korean man who died in February after being shot several times by four California police officers at the end of a car chase." (AI, 1997, 326) * "In April, a police video showed two sheriff's deputies from Riverside County Sheriff's Department, California, beating Mexican immigrants Leticia Gonzalez and Enrique Funez-Flores after a car chase." (AI, 1997, 327) * AI wrote to the authorities in Alabama, Arizona, California, Florida, Georgia, and New Jersey, and to the federal authorities, about other reported cases of ill-treatment and deaths in custody, including the cases of Kim, Gonzalez, and Funez-Flores. AI expressed concern that the latter two cases appeared to fall within a pattern of ill-treatment of Latinos

by police in California. (AI, 1997, 329) * Note: Summary only. Please see full text for important details.

Ms. Lilia Mathieu-Enciso

Marriage, Family, Child Counselor

Our next speaker was with us throughout the videos, and when the class regrouped was able to help us talk through the pain and discomfort the pictures brought back to us. Lilia Mathieu-Enciso is a Marriage, Family, Child Counselor who specializes in treating Mexican and Chicano families. Her practice is in the southern-most region of San Diego county, with easy access to Tijuana, B.C., where Lilia was born and raised. Lilia uses two rather new and innovative treatments to help her clients overcome trauma and stress related imbalance.

The first treatment she described to us was one that was very simple and could be used just about anywhere. The treatment is called "Thought-Feeling Therapy" (TFT). The practitioner asks the client to rate their trauma on a 1-10 scale, then proceeds to direct the client to tap gently on certain meridians of the body, such as the forehead, the chest, the side of the body, and the back of the hand. After a few rounds of this gentle tapping the trauma or stress feeling are reduced to a manageable level. We were very skeptical, so Lilia asked for a student volunteer. A woman with a terrible fear of flying and small places volunteered. The class observed while Lilia and the new client went through the paces. Surprisingly, at the end of the fifteen minute therapy the client reported a dramatic change in her stress response. Amazed, and with a very happily relieved volunteer, we moved on to the next treatment description.

Lilia also uses Eye Movement Desensitization and Reprocessing (EMDR) in her practice. For this treatment a therapist must be trained and certified by a

national board. The treatment involves a routine of eye movement similar to old hypnotist's pendulum, along with mental imagery of the trauma on the part of the client (that the client may or may not chose to verbally share with the therapist). Talk is not necessarily part of this therapy. The philosophy behind both treatment is that traumatic experience, or material, is stored in one part of the brain and not properly processed, thus recurring at unexpected moments to re-traumatize the client. These procedures help to move the material from passive storage to active processing, then to be filed as memory without the emotional charge it once carried.

As educators working with newcomers of all types who may have been traumatized, whether they come from just across our southern border or a continent away, it is important to be familiar enough with the state of the art techniques to treat stress and trauma related disorders to speak with students and their parents with some degree of knowledge and experience. Educators are often the first contact for families who may need referral to professional services, but are unfamiliar with the idea of counseling and the treatments available. Lilia brought us one technique that is easily learned and applied, and knowledge of another technique that we may be able to describe to parents who are seeking help.

Amnesty International reports that in 1996-97 in Mexico:

Scores of prisoners of conscience were detained, and scores of human rights defenders threatened and attacked. Torture by law enforcement officers and the army was widespread. At least three people died as a result of torture. Prison conditions amounting to cruel, inhuman or degrading treatment were reported. At least 20 people "disappeared" and the whereabouts of hundreds who 'disappeared" in previous years remained unknown. Scores of people were extra judicially executed. Those responsible for human rights violations continued to benefit from impunity. (AI, 1997, 229)

* Note: Summary only. Please see full text for important details.

Mr. Guillermo Cruz

Economics Instructor, El Salvadoran Community Member

Our day continued with a second presenter. Guillermo is from the mountains of El Salvador, and became a refugee after he joined other students in protest of the government. Fearing for his life after a number of his colleagues "disappeared", he fled to Canada. In Canada he earned his Master's degree in Economics, writing his thesis on the economic effects of war and social injustice in French, his third language. A few years later, happily married and a new father, Guillermo and his wife immigrated to Southern California. He now works as a community college instructor of economics. Guillermo shared his story of transition with us, dispelling our stereotypes of rural El Salvadorans as he stood in front of us, professionally attired, and in command of his material. Although there are relatively few El Salvadorans in California, he provided us with knowledge of his country, U.S. immigration policy towards El Salvador, and our own stereotypes about Latinos. Guillermo's success story so absorbed the participants that he had little time to discuss with us his Master's thesis, as he had originally planned to do. Our presenters have never failed to provide us with more compelling material and interesting topics of discussion than we can accommodate in one course. Lilia and Guillermo outlined for us the emotional and political background of Latino life in the Americas, preparing us for our next meeting.

Amnesty International reports that in 1996-97 in El Salvador:

Dozens of people were killed in circumstances suggesting extra judicial executions. Death threats against human rights defenders continued. A human rights worker was the victim of an attempted abduction. There were reports of torture and ill-treatment by the police of people in custody. The death penalty was reintroduced for certain crimes. (AI, 1997, 144)
* Note: Summary only. Please see full text for important details.

Ana Deutsch, M.A.

Torture and Trauma Recovery Specialist

Ana is a quiet, petite woman. If you bumped into her at the market you'd probably think she was an art teacher. She has a gentle face, a ready smile, and a soft, indiscernible accent, maybe Spanish, maybe German, maybe East Coast. (In California, we think everyone but us has an accent.) But you'd never guess that she is a seasoned trauma and torture recovery specialist, that her clients have shared the most unimaginable horrors with her, or that she could stomach the ongoing documentation of torture worldwide.

I scheduled the day-long session on trauma and torture well into the course so that we would ready for it. Even then, we were not. It is, we discovered, impossible to ever be ready for such gruesome pictures, such heart-breaking, unjust actions. Even now, months later, as I write this narrative, it has been difficult for me to sit down and put that s ssion into words. This section of the narrative may have a very different tone and voice than the previous sections, and well it should. Although it is difficult for me to face the information and the personal feelings again, I remind myself that there are others who face it everyday, who live with the physical and psychic wounds. And that is how we tried to approach the information Ana brought to us. When it was hard to look, when we wanted to get up and flee the room, crowded with the imagined smells of electrocuted anuses and burnt skin,

we tried to be brave in the way the victims and their families had been. It is a difficult session to write about, not only because of the emotional impact, but because so much of it was photographs with Ana's gentle voice-over. She described to us, for example, the typical succession of events after a "disappearance" or kidnapping. The reason for the length of time in this holding area, the demoralization and humiliation in the next, all a part of the effective, systematic structure of political torture. We then viewed through slides photos or sketches of torture techniques, and detailed photos of the outcome of such atrocities. Most of the photos had been taken in Central and South America, but acts of torture have also been recorded here in the United States by such groups as Survivors of Torture International and Amnesty International (see References). Sadly, we hide behind a false sense of security here, especially those of us who are White and middle-class. It was a shock to most participants to learn that most of the torturers had been formally educated at Yale or Harvard, and trained to torture here in the United States at the internationally known "Academy of the Americas".

Torture is a science. It is a frightening, life-threatening means to a political end. The purpose is generally not to kill the victim, although that often happens. Murder is sometimes used as a tool to frighten others into compliance, or to flaunt power, but Ana made it clear to us that the purpose of torture is to instill fear, gain compliance, information, access, or power. The victim may beg to die, but the pain, whether emotional, physical, or mental, will continue until the torturer is satisfied. Government, police, and military organizations often enlist the support of medical doctors to help direct "procedures", revive victims moments before death, and to falsify death certificates. Many groups, such as the famous Dutch Group, have sought to educate medical doctors about these unethical and immoral practices, and to secure promises that the Hippocratic Oath will be upheld even in political situations where doctors might be approached by police or military for assistance.

Ana described for us the process of healing through which torture survivors must go. She and her professional group in Los Angeles provide counseling and support for trauma and torture survivors and their families. She has been in practice for over twenty years, and thankfully has many success stories. But Ana is quick to point out that the scars of torture, personal and social, never heal completely. The process is a slow upward spiral of faith and will, forgiveness and activism.

It was terribly important to include this session in course because of the prevalence of this kind of cruelty in our world. Eleven thousand survivors are estimated to be living in the USA today. (SOTI, 1998) Thousands of people are tortured every year, but we do not hear much about it on the evening news. Many families, especially refugees, live with the hidden pain and shame of torture. It was imperative that we take the opportunity to sensitize the educators participating in our course about the ubiquity of this silent pain. "If a refugee tells you that he or she was detained or imprisoned in their home country during times of political conflict," Ana told us, "you can be nearly certain that person suffered some degree of torture, and certainly a great deal of trauma."

I am certain that the American educators in the room, like myself, held precariously to the words "nearly certain" as we brought to mind the precious faces of children and parents we know personally. "Dear God," I thought, "I have heard nearly every African refugee I know say that he or she, or a spouse or family member, was imprisoned for their beliefs." I can see very clearly in my mind's eye various scars on the arms. legs, chests, and necks of Somalian, Ethiopian, and Sudanese people I work with regularly. Fresh, pink scars. Gnarled, old ribbons of flesh. Tender stretches of skin covering spaces where tissue should still be. Not proud tribal scars denoting rites of passage, but markings scattered across bodies like the displaced people who carry them have been scattered across the earth.

The two Ethiopians in our group were nodding excitedly, "Yes! Prison always meant torture! You can be sure of it!" I thought of Ms. Daba who joined us the third day. She was imprisoned so often for her Christian beliefs, and her wounds were left to fester so long, it took her years to recover once she arrived here in the States. Her husband was imprisoned for his beliefs, and never returned home. An elderly Somalian woman I have worked closely with still favors a hole in her shin that never heals where a soldier shot her. Another Somalian woman wept as she asked me to touch the scar where a bayonet pierced her near her collarbone, sending six other women into tears who slowly moved aside their hijab to uncover scars in the safety of their English as a Second Language classroom. That day I had taught the women the phrase, "Doctor, help me. Ouch. It hurts here."

Feeling quite sick and saddened, our group of educators was unable to leave the room when Ana finished her four hour presentation and left us. We formed a close circle with our chairs and our need to debrief. It was important to include anyone who had participated in the session, including technical assistants who were present to deal with audio/visual equipment, but who were not registered as participants in the course. We expressed our feelings of disbelief, despair, disillusionment, and genuine grief. We discussed our fears of being unequipped, even as professionals, to deal with such horrors. We sat. We collected our thoughts, and spent a few minutes reminding ourselves of our "safe place", a place that didn't seem as comforting or as feasible as it did before the visualization, before the experience of being witness to torture. For the first time during the course, everyone wanted to write their journal entries before they left the classroom.

Amnesty International reports that in 1996-97 in Argentina:
One prisoner of conscience remained imprisoned. there were reports of torture and ill-treatment of detainees in police stations. Investigations into past

"disappearances" made little progress, although new legal proceedings were initiated. Dozens of killings by police in circumstances suggesting possible extra judicial executions were reported. Demonstrators were beaten and otherwise ill-treated by police. (AI, 1997, 74)

* Note: Summary only. Please see full text for important details.

Part Five: The "Middle" East

Introduction

I was especially excited to have my friend Saman and his colleagues come into our classroom because of the number of Iraqis steadily arriving into San Diego County, and because American perceptions of "Middle Eastern" people are too often negative. In a recent public school faculty meeting an announcement was made that a large group of Iraqis had recently arrived and teachers may need to be aware of differences between their newest newcomers and other, more established students. I expected to hear fatigued groans from over-worked teachers who had just begun to adjust to the influx of East Africans, but instead, I heard, "Damn camel jockeys! Why doesn't Saddam Hussein just keep 'em over there!? From another teacher, "Oh, great! That's just what we need! More Muslims!" It was obvious that some introduction and sensitization was needed for these educators before they could be expected to receive these newcomers into their schools.

Iraqis have already been a part of the San Diego County community for a number of years. The first arrivals were Iraqi-Chaldeans in about 1973. The Chaldean cultural center in San Diego is St. Peter's Church. Approximately 7,000 Chaldeans are registered with the church, and church elders estimate there are probably 3,000 more unregistered Chaldeans also residing in the area. The second group of Iraqis to arrive in San Diego were the Kurds, who first began arriving between 1975-1977, and then again after the Gulf War in 1991. Catholic Charities plans to resettle about 500 new Kurds in San Diego who have recently been evacuated from the U.S. resettlement center in Guam. San Diego now has the largest Kurdish population in the United States. The third group of Iraqis to come to San Diego are the Shiites. The Shiites resettled from the Rafha Refugee Camp in

Saudi Arabia. It is estimated that about 1,500 Shiites have resettled in San Diego since 1991. (Yaghmaee, 1997)

Data from the San Diego Refugee Health Registry, which documents all primary arrivals, shows the following trends in resettlement from Iraq to San Diego: **1990:** 31 **1991:** 21 **1992:** 525 **1993:** 641 **1994:** 430 **1995:** 257 **1996:** 207 These numbers represent 13.2% of all refugees resettled in San Diego County in those years. Perhaps it is a combination of the frustration and changes that have been required of educators in the San Diego Unified School District that prompts such negative comments, or perhaps it is a factor of critical mass. In the early 1990's, under 600 Iraqis called San Diego home. Now, in the last years of that decade, nearly 2,300 Iraqis live here. In addition, it would be negligent not to make note of the political climate of the U.S. at present. Again, serious concerns over Hussein's lack of adherence to sanctions against chemical and biological weapons have been in the forefront of our daily news. In the religious realm, spirituality is a hot topic across many disciplines in America, with Muslim mosques popping up along side Baptist churches and Buddhist temples in neighborhoods that were, until very recently, predominantly Christian. All of these factors must be taken into consideration when derogatory language surfaces, and when interventions for schools are constructed.

Catholic Charities, one of the largest Voluntary Agencies in the world, is committed to strengthening ties between communities by providing resettlement assistance, case management, English as a second language and vocational instruction, cultural orientation, and educational outreach to host communities. We were so happy to have Saman working with us to arrange an orientation day for the educators participating in our course.

Saman Yaghmaee & Company

Project Director, Catholic Charities

We were fortunate to be joined by Saman Yaghmaee, an Iraqi refugee who has put hundreds of hours into re-building the lives of refugees in San Diego County. Saman was chosen to join the Community-Based Block program for the 1997-98 cohort, the last to be funded by the three year SDESCP grant. At Catholic Charities, one of our grant partners and one of the largest Volunteer Agencies (VolAgs) in the world, Saman coordinates a number of programs focused on assisting refugees from many countries to successfully transition into American culture and institutions. Saman was himself a refugee from Iraq due to his parents political convictions. He was imprisoned in Turkey for a number of months at just eighteen years old before arriving in the United States. He has since sponsored many family members, and built a successful network productive businesses which employ eligible new arrivals in the community. Thankfully, we were able to benefit from Saman's extensive network of Iraqi ethnic groups during our course. It took quite a bit of trust after a long history of rivalry for the groups to come together in our classroom. A mutual sense of responsibility to their communities, here and "back home", and a deep faith in the power of hope, humanity, and justice brought us all together for a very special experience.

Saman arranged for representatives from the Shiite, Chaldean, and Kurdish communities of San Diego to visit with us and share some the history, religion, and other elements of culture unique to their group. The participants and I expected one or two representatives of each of the three groups to join us. To our pleasant surprise, three to five members of each group arrived, bringing food, music, clothing, and stories about their lives and loved ones. Saman came prepared with maps detailing the three various regions, and slides of the countryside and family life in Iraq, as well as the genocidal atrocities suffered by so many, especially in

Kurdistan. The Series participants and guests arranged themselves in a circle around the classroom, but with definite ethnic boundaries still very apparent. It was a cordial group, but there was a certain amount of tension in the room. Maybe it was nervous excitement, maybe a little skepticism, or the friction of patriotism.

Each group gave us a short presentation, and allowed us to ask questions and root out our misperceptions. A Chaldean religious leader gave us a beautiful account of the many gifts the world has received from his countrymen in regards to science, astronomy, and theology. He spoke eloquently, in his grand fatherly fashion, and invited us to visit the Chaldean church, located prominently on a main thoroughfare in the City of El Cajon, in San Diego's East County.

A group of Shiite men addressed the misconceptions and discrimination they often face because of their religion. Grossly over-identified with violent fundamentalist groups, the average Shiite is unduly harassed and alienated here in the United States. Our Shiite guests reminded us that terrorist bombings are not the norm, but the exception, and that Shiite refugees came seeking refuge, not a fight. There were a few tense moments as these stereotypes were addressed, but overall the presentation was received with open-minded nods and frowns of empathy.

A very special part of the presentation was delivered by two young Kurdish sisters. One attends a local Middle School, and the other a local High School. They sat, exuding maturity and pride, covered in their traditional Muslim hijab, and addressed us as if they were addressing a United Nations Committee. The younger girl read a poem that she had written about wanting to be accepted. A typical sort of plea from an adolescent, except that it was not about rock music or curfews, it was a request to her Judeo-Christian neighbors and classmates to accept her choice to wear hijab and live happily as a Muslim young woman. Our Series participants were openly moved by the forthrightness of her poem.

Her older sister, with a complete lack of fear of addressing this very controversial topic in a group of educated adults, fielded questions from our group about the meaning of hijab, religious and personal, and about how they could deal more effectively with Muslim students and families in our public schools. It was beautiful to see the open dialogue between adults and adolescents, Christians and Muslims, citizens and newcomers. Not surprisingly, the harshest criticism of the young ladies came from two of our newcomer participants, especially from a Southeast Asian woman who had been tackling her own acculturation issues throughout the Series. The Kurdish sisters received the criticism gracefully, smiling, and readjusting the perfect fit of their lace-trimmed hair coverings the way a businessman might adjust the fit of his necktie as he stands to take control of a board meeting.

We were served three ethnic specialties to the sound of Iraqi music and much conversation among our guests and participants. It was to be only a snack, a sampling of the foods one might find in a Kurdish, Shiite, or Chaldean household, but it turned into an hour-long meal, complete with storytelling and laughter. Our guests were excited to point out the dish their group had prepared, and also to direct our attention to the similarities shared across ethnicities. The food had obviously been prepared with loving care, enough to feed twenty more than we could provide. The rich aromas of Eastern spices filled the hallway outside the classroom, and many passers-by stopped to ask what smelled so good. A few educators exchanged business cards with presenters, requesting special presentations for their schools. It turned out to be a wonderful day of barrier breaking and networking.

Amnesty International reported that in 1996-97 in Iraq:

At least 100 members of opposition groups were extra judicially executed and hundreds arrested when government forces entered Kurdish-controlled northern Iraq. Hundreds of people executed during the year. Hundreds of suspected government opponents, including possible prisoners of conscience, were detained without charge or trial. Tens of thousands arrested in previous years remain held. Trial and pretrial procedures for political detainees fell short of international standards. Torture and ill-treatment of detainees and prisoners remained widespread. The fate of thousands of people who had "disappeared" in previous years remained unknown. Human rights abuses continued in areas of Iraqi Kurdistan under Kurdish control. They included arbitrary arrests, incommunicado detention of suspected political opponents and executions. (AI, 1997, 187)

* Note: Summary only. Please see full text for important details.

Discussion

It was my intent to provide the educators participating in this course not only with statistical, biographical information, but also to expand their experiential, personal resources. In every section over the course of the ten days participants were confronted with their own biases, lack of knowledge, and personal challenges. From one-on-one dialogue with a refugee, to witnessing photographs of torture, from dining with an Iraqi to meditating with a Chinese Qigong Master, these educators put their hearts and minds on the line every time they entered the classroom.

Although racism was the not overt topic every time we met, an examination of personal beliefs and institutional practices was at the root of every session. Participant evaluations of the course showed a very positive reaction to the experiential/narrative format, and the unique chances to open dialogue and create relationships with refugee and immigrant community members. A course like this one was a unique opportunity to provide these educators and community representatives the opportunity to share their stories and concerns, and to link public education to the community in important, supportive ways. My attempt at a direct research project on racism failed, but that "failure" led me to a much deeper, more integrated and realistic understanding of what I can do to perpetuate the positive changes, as Kivel wrote, in "a central constituent of American life." Through my actions, others may result, and in a small way, the academic tradition of empowering Whites to break out of intolerant, unexamined practices, the tradition I had hoped to inspire with a chapbook, has begun in the hearts and classrooms and counseling centers of a handful of educators. If you've read this far, maybe you will be the next to carry it on.

With gratitude

I am grateful to the U.S. Department of Education for providing us with this grant, to our grant supervisors in Washington, our Project Director Dr. Sharon Grant-Henry, our secretaries Ms. Barbara Gill and Ms. Caroline Balzer, and especially to all the newcomer community members that shared their time and experience with us. A special thank you is due to faculty and members of the Community-Based Block cohorts of 1996-1997 and 1997-1998 for supporting me, educating me, and befriending me. I'd also like offer my thanks to Dr. Alberto Ochoa and Dr. Natalie Kuhlman for their consistent support during the evolution of this project on human relations. And lastly, this project would never have been completed without the love and active support of Ms. Lynn Shaw, Ms. Sharon Murphy, Ms. Joyce Everett, and Mr. Rodrigo Reyes. Thank you everyone!

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San Diego County Resource List
for Migration and Trauma-Related Services

Alliance for African Assistance
Refugee Services
3647 42nd St.
San Diego, CA 92105
(619) 282-2318

International Rescue Committee
Refugee Relocation and Assistance
4535 30th St. #110
San Diego, CA 92116
(619) 641-7510

Catholic Charities
Refugee Services
4575 A Mission Gorge Place
San Diego, CA 92120
(619) 287-9454

United Pan Asian Communities (UPAC)
1031 25th Street.
San Diego, CA 92102
(619) 232-6454

Chicano Federation of San Diego
Counseling, legal advocacy, and a variety of support and educational services for the Chicano/Latino community
(619) 236-1228

Dr. Bob Bray, LCSW
Certified Trauma Specialist
1333 E. Madison Ave. #201
El Cajon, CA 92021
(619) 579-8615

A. Daley Center "Connections"
Chula Vista Elementary School District
4300 Allen School Lane
Bonita, CA 91902
(619) 475-7845

The Gay and Lesbian Community Center
known as **"The Center"**
A variety of counseling services available
(619) 692-4297

SAY San Diego
Southeast Asian Project
4284 41st Street
San Diego, CA 92105
(619) 283-9624

International Torture and Trauma Relief

Amnesty International
322 Eighth Ave.
New York, NY 10001

Survivors of Torture International (SOTI)
P. O. Box 151240
San Diego, CA 92175-1240

Program for torture victims, inc.
Ana Deutch, M.A.
(213) 851-0726
E-mail: adeutsch@ucla.edu

Appendix A

Refugee and Immigrant Issues for Educators
"Hosts and Newcomers"
June 24 - July 25

Facilitated by Crystal Folkes, M.S.
MFCC Intern / Community Liaison

June 24	**Refugees, Immigrants, US policy and you**
June 26	**Southeast Asia**
July 8	**Eastern and Central Africa** Alliance for African Assistance: Walter Lam, Director
July 10	**Guest Speakers from our African Communities** Alliance for African Assistance: Alemi Daba Sudanese Women's Association Representative: Joyce Abe Somali Youth Center: Ahmed Mire Shield of Faith Lutheran Church: Pastor George Gunter Sudanese Community Literacy Educator: John Winn
July 15	**Latin America** Marriage, Child, Family Counselor: Lilia Mathieu-Enciso Economist and Peace Advocate: Guillermo Cruz
July 17	**Torture and Trauma in the Refugee Family** Torture Recovery Specialist: Ana Deutsch
July 22	**The Middle East** Catholic Charities: Saman Yaghmaee and friends
July 24-25	**Master Fu Wei Zhong: Qigong for Educators**

Course Requirements:

- Attendance at all meetings and participation in group discussions and activities.
- Pre and Post Evaluations, Daily Journals, and Presenter Evaluations
- 2 hours of volunteer work with one of the agencies represented in the series
- Three one-page personal reaction papers due 7/8, 7/15, 7/22, respectively.
- A "cultural plunge" followed by a 1-2 page summary of the experience presented to the group on the last day of the course. *The experience of volunteering could be used as the plunge if the people served are ethnically / culturally different from you.

Appendix B

Daily Journal

Date:

One thing that moved me emotionally today was....

One thing that stirred me intellectually today was...

One thing I heard/saw/experienced today that I found culturally or ideologically hard to accept was...

Today I gained...

Today I let go of....

Questions I have are....

I wish the day had included.....

Appendix C

Presenter Evaluation

Date:

Presenter: Topic:

1. Overall, the presentation was:

1	2	3	4	5
Excellent	Good	Neutral	Poor	Awful

Comments:

2. I will be able to incorporate new information or experiences I gained from this presentation/training directly into my counseling practice:

Yes Uncertain No

In what way?

3. The materials used for this presentation were:

1	2	3	4	5
Helpful	Somewhat Helpful	Undecided	Not Very Helpful	Not Helpful At All

Comments:

4. The relevance of this topic to the needs of refugees and other newcomers is clear to me:

Yes Not Very Clear Not At All

Appendix D

COUNSELING OUTSIDE THE MAINSTREAM
working with newcomers, first-time clients,
agencies, and public schools
U.S. Dept. of Education Project #R215s50187

VOLUNTEER COMMUNITY SERVICE DOCUMENTATION FORM

Please type or print clearly

Name of the agency or site:_____

Date(s) of service:_____ **Length of service:**_____

Description of service, population served, and relevance to counselor education:

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____ _____

Signature of volunteer Date

_____ _____

Signature of site supervisor Date

Appendix E

Pre/Post-course Information Sheet **ID#**

A. Have you had previous training in trauma counseling? Yes No

B. Are you familiar with sources of cultural information and interpretation services in San Diego? Yes No

C. Rate your current preparedness to work with refugee or immigrant clients:

1	2	3	4	5
Well Prepared	Prepared	Neutral	Need More Information	Not Ready

D. What is a VOLAG?

E. Name three agencies that specialize in assisting newcomers:

1.

2.

3.

F. Have you had experience with refugees or immigrants? (circle all that apply)

Professional contact Family(self included) Friends Neighbors

Classmates Limited social contact No previous experience

G. Are you familiar with the Native American communities of San Diego?